

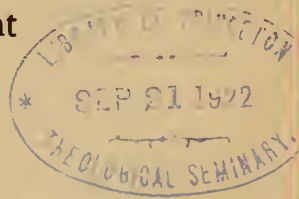
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WOMAN'S WORK

A FOREIGN MISSIONS MAGAZINE

Reasonable Optimism

When I Was President




Vol. XXXIII

No. 1

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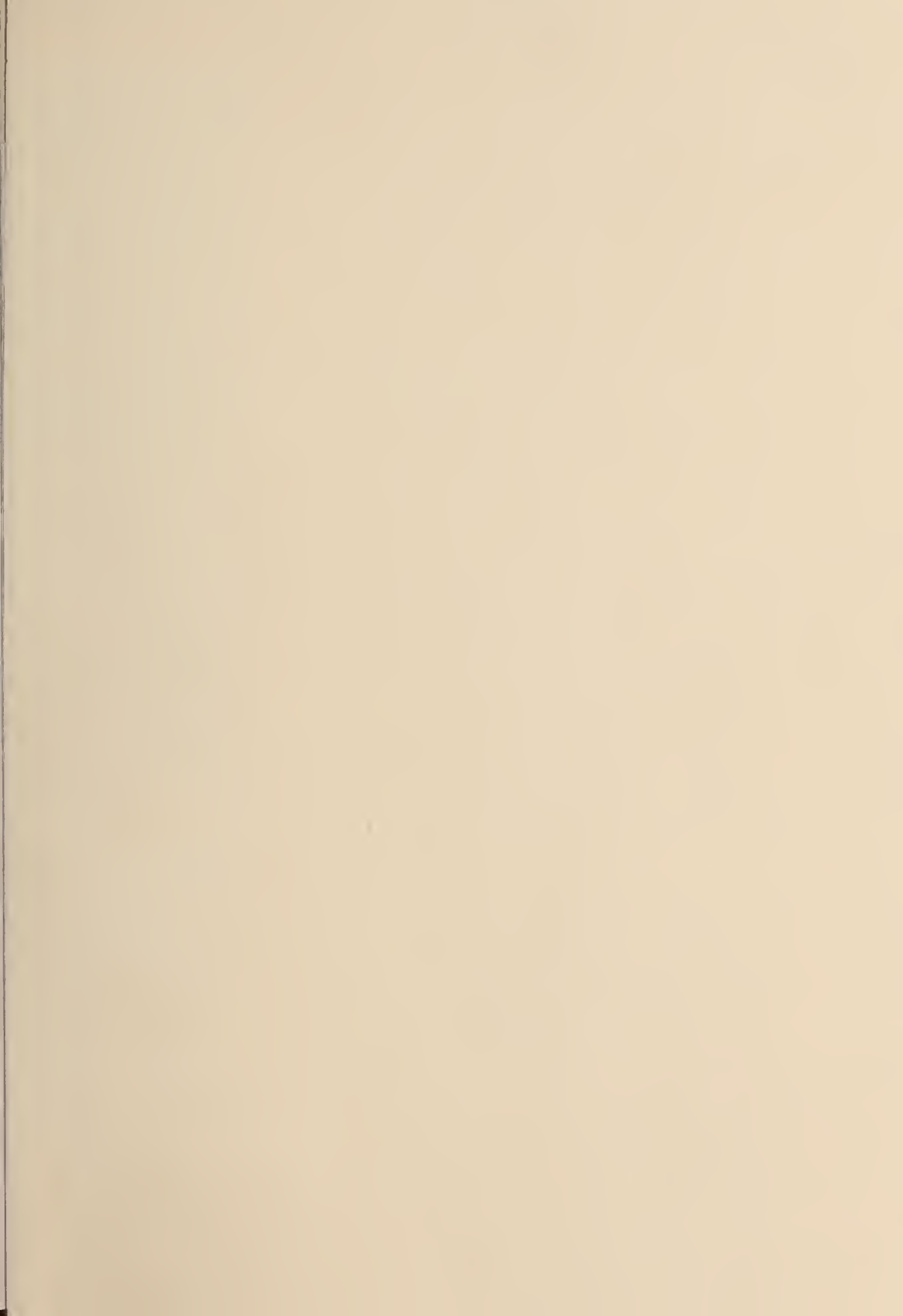
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No. 7

ACTION OF GENERAL ASSEMBLY: "Resolved: That the Assembly again express its high esteem and hearty appreciation of the work done by the Woman's Boards, which have contributed during the year \$719,819.95; that we have heard with deep interest of the plan of the six Woman's Boards of Foreign Missions to unite in one Board to work, as the six territorial Boards have done, in fullest understanding and co-ordination with the Assembly's Board of Foreign Missions. We rejoice in the unity and efficiency of these Foreign Mission agencies in the past, and we are happy to believe that this will not be diminished, but rather increased in the plan which the Assembly's Board and the Central Committee of the Woman's Boards are perfecting by mutual agreement."

THIS PLAN to unite our six Boards into one administrative body is perhaps the most important single step taken since the organization of the Boards. When the decision of Central Committee on this question was announced to the large body of representative women assembled in the all-day meeting, they responded with an applause which showed their disposition loyally to endorse the decision. But private conversation and comment revealed many doubts and questions among individual workers. Like all radical changes, this one brings not only advantages but some counterbalancing disadvantages, which at once occur to thoughtful leaders. Some feared that a certain monotony would be inevitable in one centralized Board, as one woman expressed it, "Instead of the interesting variety of methods and speakers inevitable with the many fine volunteer workers of our six great centers of influence, we shall have the monotony of always the same methods, always the same speakers!" Another experienced local leader said: "The Eastern women have their own way of working, those of the Southern and the Western women are quite distinct from them and from each other. We can't all be run into the same mould." And another: "Centralizing means losing a lot of local power and influence. Each of us

gave of her best to our own Board, perhaps partly because it was 'our own.' Of course we ought to do the same to a Central Board, but some of us are three thousand miles away from New York, and the dynamic current does weaken when it has to travel that far."

ALL THESE are interesting points, made by experienced, intelligent and broad-minded women. They and many other points will be carefully considered by Central Committee in working out the plans for the union. And it should be remembered that while this union is decided upon, and will be consummated as soon as is practicable, it is not yet a *fait accompli*, and the Boards are urged to go on with their own work in their own way until it is.

THE FIRST RED CROSS CHAPTER, so far as we have heard, to respond to the request that their unused hospital supplies be sent to mission hospitals was the Van Cortlandt Chapter of New York. At the request of Mrs. Robert Mackenzie, this Chapter sent a large and valuable box of such supplies for use in Africa.

THERE WERE, of course, many allusions to and plans for Jubilee Celebrations among the mission workers assembled at

St. Louis. One of these, of special interest, was mentioned by Miss Davison, President of the New York Board, in her address on the subject of the Jubilee. She said that a letter had been received from one of New York's missionaries, Miss Edith Dickie, of Ningpo, China, saying that she and her fellow missionaries wanted to do something to help in the preparations for the Jubilee, and they were planning together to buy and send to Headquarters a handsome silk Chinese flag to be used for decorative purposes.

THE AMERICAN RED CROSS CHAPTER in Hangchou, China, has put itself on record, in most emphatic fashion, as opposed to the transfer of American breweries to China. The resolution, which the Chapter has had printed and widely circulated, is as follows:

"Our Chapter believes that such action if taken would work incalculable harm to American prestige and American interests in China; that it would do much to nullify the results of the altruism of American diplomacy, education, and missionary endeavor in China; and that it would represent rank injustice to foist on the weakness of China a business which has been outlawed in America. It is our earnest hope that our Minister in Peking will do all in his power, working through the United States Government, to prevent the accomplishment of this sinister project and that the Government and People of China on their side will exert every effort to withstand the threatened evil."

Our missionaries speak with grateful appreciation of the remarkable feast given by the Chamber of Commerce and other Chinese gentlemen of Soochow to the foreigners in their city and the gratifying speeches made in celebration of the victory of the Allies. But, adds the missionary, "in the midst of it all we hang our heads with shame and fear at the possibility of the United States betraying the trust that China has in her by allowing this traffic to be foisted upon China. The lasting distrust of England has been caused by her attitude upon the opium traffic. Can not loyal Americans do something to prevent such a blot upon our national honor?"

IN HIS "SERMON," the lay Moderator of General Assembly, Dr. Baer, in the

First Presbyterian Church of St. Louis—the mother-church of Presbyterianism west of the Mississippi—used the verse: "Why was this waste of the ointment made?" His general theme was the need of expressions of affection and appreciation during life instead of after death. As one saw the great multitude of Presbyterians assembled in the Church and everywhere in St. Louis, from all over the country; the question occurred from another point of view, "Why this waste?" One thought of the many thousands of miles traversed by the great body of Commissioners and other officials of the Assembly, and by the women in charge of the affairs of the Boards, at this time when the expense of travel has increased so incredibly. But no one who grasps the significance of one of these great gatherings can doubt that it is worth to the Church all that it costs and more. These men and women are conducting the greatest business in the world. To conduct it to the very best advantage every aid of information, counsel and inspiration is needed. To conduct it in a poor and small way is to treat that great business with disrespect. It is indeed a waste if one goes without bringing away the impetus for future work afforded by all the Assembly's opportunities, not only of information but of inspiring Christian fellowship.

NOTE—Changes of officers of the Boards listed on the inside page of our back cover.

THE BOARD'S ANNUAL CONFERENCE with new missionaries extends this year from June fourth to the eleventh, two days previous to the fourth being devoted to Conference with furloughed missionaries. Some account of the proceedings of this vitally important gathering will appear in our August issue.

AN unusually large number of fine women missionaries will be added to the force representing our six Boards in various fields. We shall count on great achievements by these fresh and vigorous workers.



Choir of the Chinese Presbyterian Church, San Francisco, Cal. Photo. lent by Mrs. J. H. Laughlin.

The New Day in the Chinese Quarter.

EDITH K. LATHAM

ON THE FORMER SITE of the historic old First Church of San Francisco, Stockton Street, near Clay, cradled within its very bulwarks of faith, stands the Chinese Presbyterian Church. On the eastern slope of "Clay Street Hill," with Chinatown beside and below it, this church is one of the salients from which the offensive for souls is launched.

In all the war drives, from Belgian Babies to Liberty Bonds, Chinatown has nobly done her part. It is not surprising, then, to learn how nobly the Chinese Presbyterian Church of San Francisco has responded to the New Era drive, for this church is constantly going over the top in response to the calls of Presbyterian enterprise, very often being "first to fight" while other congregations are mustering their forces.

Their response to the call of New Era was especially praiseworthy, for the past six months had brought them the loss of

their beloved missionary pastor, Rev. John Hood Laughlin, and also, during the influenza epidemic, the church Treasurer, who was a valued officer. Church activities were in danger of serious impairment when Mrs. Laughlin, at the earnest request of the elders and trustees, consented temporarily to assume charge until a permanent missionary pastor can be secured. Under her supervision, with the coöperation of the church officers, the New Era plans were adopted and put through. Committees were appointed, officers secured, twenty groups with group leaders organized, one hundred and fifty dollars sent in for New Era benevolences, leading all the churches of San Francisco Presbytery in promptness of payment. This extra effort was not, however, at the expense of their regular pledge of \$1,600 towards work in a church in Canton, China. This pledge has been met, with nearly four hundred

dollars surplus. That their New Era allotment of \$2,053 will be reached goes without saying.

At the suggestion of their pastor, Rev. Mr. Laughlin, they had adopted the plan of contributing to the Boards of the Church, as well as to the work in China; the first Sabbath of the month to Foreign Missions, the third to the other Boards. Thus the New Era Movement found channels of giving ready to hand.

When the Group Leaders had secured their quota for benevolences they went to Mrs. Laughlin and asked for something more to do. An evangelistic campaign in Chinatown had brought to the church forty signed cards giving that church the preference for a Christian church home. This furnished the opportunity for the New Era incentive, and a Bible instruction class with twenty members was formed. At the communion service in June it is expected that a number of stars will be added to the Victroy banner when these inquirers are brought into the membership.

The young men and women in the photograph represent the church choir, which is trained and led by Mrs. Laughlin, who is the church organist. These young people, who, incidentally, furnish very good singing at the morning service, are promising Christians from whom much is hoped in this New Era in bringing the light of the gospel of Christ to those of their countrymen who know Him not. The choir at the evening service is composed of girls from the Mission Home.

The brick wall showing in the background of the photograph is a relic of sturdy pioneer days—all that remains from the ravages of the great fire of 1906, of the dignified building, erected in the early fifties by the congregation of the First Church, which had evolved from the tent and frame structures of '49 and the "Early Days" when the Pioneers, in the name of their God, set up their religious banners.

Chinese boys and girls in the Occidental School and Kindergarten, supported by Occidental Board, and housed on the first floor of the present church building,

now play in this yard, surrounded by the protecting old walls. It was in Occidental School, of some years ago, that Dr. Ng Poon Chew, graduate of San Francisco Theological Seminary, brilliant lecturer and editor, received his first instruction in English. Occidental School may well be proud of its distinguished pupil, as well as of Mrs. Chew, who is also a graduate of a school under the Board. The daughters of this charming family are university graduates and engaged in educational and religious work. The only son, Lieut. Edward Chew, was the first Chinese youth to receive a commission in the U. S. Army during the recent war.

The Chinese Presbyterian Mission has a large field to cover, supervising mission centers for the Koreans in Los Angeles and several other cities in the southern part of the State. It shepherds work for Chinese also in Los Angeles, where there is a flourishing mission meriting more than casual mention, which is all that is available at the present writing. Oakland, Chico, Marysville and Santa Barbara are other mission centers. Oakland Chinese Church has forty-seven members, with ninety in the Sabbath-school. The Chinese pastors of Oakland and San Francisco exchange in preaching Sabbath mornings and evenings. Daily Vacation Bible Schools are held in both cities.

On Sabbath evening, May 11th, a very impressive union Mothers' Day service was held by the churches of Chinatown in the Presbyterian church of San Francisco. Banners of white carnations and other elaborate floral decorations, and three touching addresses by Chinese pastors, were features of the service.

The mothers of China! What great things for that great country might come to pass if the revered Chinese mother could lift her proud eyes from the little son just laid in her arms and see the face of the Son of God looking in yearning love at her treasure!

" . . . And how shall they hear without a preacher?" This she might do if she had but heard of Him.

Japanese in America

ONE hundred thousand Japanese are now living in the United States; all but five thousand in the Rocky Mountain and Pacific Coast districts, and nearly a hundred thousand more in Hawaii. By agreement of the Japanese Government, immigration is now rigidly limited to wives and children of previous immigrants, and to students, teachers and merchants.

One-sixth of the Japanese here are native-born Americans. Many of those who come from Japan would welcome the opportunity to be naturalized. They admire Washington and Lincoln, and are anxious to learn the language and ideals of their adopted country.

Hard-working, ambitious, progressive, many of them are rapidly adapting themselves to the social and moral standards of America. More than half of them are farmers and farm laborers. They have efficient social organization and aggres-

sive leadership, scarcely equaled by any other group of the newer immigrants.

There are seventy-eight Japanese Christian churches in the United States, with fifty-two hundred members; also a strong interdenominational missionary organization, largely supported by Japanese themselves, for supporting and extending the work of their churches on the Pacific Coast. Many Christian papers and magazines in Japanese are edited by the pastors and widely circulated.

IN FEBRUARY, 1919, a Conference was held in San Francisco, which had under consideration the whole subject of a federation of work among the Orientals on the Pacific Coast. A committee of five of the workers of the Presbyterian Board was appointed to confer with a similar committee of other Boards conducting work among these people, the united committee to make report at a later date.



Sunday-school of the Japanese Church of Christ in San Francisco, formed by the union of the Presbyterian and Congregational schools. This example stimulated those two churches in Los Angeles also to unite their Sunday-schools.

This committee is making a careful survey of the entire situation. Correspondence has already been had with several of the other co-operating bodies, and it is hoped that the result will be a uniting of all the forces at work among the Orientals on the Pacific Coast, with a view to decreased expense in the carrying on of the work and increased efficiency.

If the great nations of the world can form a League for mutual protection, and for the uplifting of humanity, the great Christian denominations of the United States should be able to form a League for the Orientals who are strangers within our gates.

The work among the *Chinese* in California has necessarily been interrupted because of the death of its leader, the Rev. J. H. Laughlin, D.D., who for nearly fifteen years had superintended it. The Chinese Church in San Francisco has taken its place in the line of the New Era Movement, because they believed it meant a forward movement.

The *Korean* churches in California have had an encouraging year, although on account of the profitable rice culture in Sacramento Valley, many of the male members have moved there either temporarily or permanently, leaving the women and children in the homes. The great demand for foodstuffs has made it possible for the people to start in business for themselves as rice and vegetable growers.

Among the *Japanese*, union work between the Presbyterians and Congregationalists is still being considered, and as a result a work has been established in Salt Lake City and Ogden, Utah. Large numbers of Japanese have migrated from the Pacific Coast to the inter-mountain region, where they are at liberty to purchase land for farming purposes. There

were six thousand of these people in Utah and Southern Idaho and not a Christian mission to minister to their spiritual needs. The union of the work in Utah has made a strong appeal to the Japanese Christians and sympathizers in the two cities mentioned, and they have pledged themselves to furnish about one hundred dollars a month toward the support of the work and five hundred dollars for furniture for the manse.

Among the *Chinese in New York City*, the Gospel has been preached for fifty years, a large part of the time under the care of New York Presbytery, assisted by the Board of Foreign Missions. Rev. Huie Kin, pastor-in-charge, has superintended this work for thirty-three years, preaching, teaching in Sunday-school, looking after the sick, and leading many to Christ.

As a result of these labors, two of the deacons of this Chinese church have returned to China and are heads of missions in their native land. Three of the returned elders are in Chinese educational work. One is also an editor of a paper and head of the Boy Scout Movement in Southern China. One former member of our school is now Chinese Consul General at the port of San Francisco, one is Consul to Vancouver, and one of the older members Vice-Consul General to the Philippines. Four Christian Chinese are studying to be physicians and others are studying to fit themselves to help China. In the American Expeditionary Forces in France were scholars from this school, and in the great camps of Chinese behind the French front were men doing Y. M. C. A. work among their countrymen who formerly were teachers in the Sunday-school.—*From Report to General Assembly of the Foreign Mission Board.*

JAPANESE LEADERS and superintendents of Japanese mission work on the Pacific Coast have recently drawn up articles of incorporation for the organization of The Japanese White Cross Society of America. Consumption is quite common among the Japanese on the coast as well as in their own land. It is proposed to build a small hospital in or near San Francisco for tubercular Japanese who must stay in the city a few days before taking the steamer for Japan; to arrange for better quarters on the ships, and to have a farm with cottage hospitals, somewhere near Los Angeles, for the alleviation and cure of those who do not return to the home land.

A Vision of India

MARIE L. GAUTHEY

I SEE MANY faces uplifted to mine, faces that I have learned to love; haggard, drawn, heartsick faces, an unnumbered host. Many are mothers. They hold their little bits of human skeletons wrapped in a bit of rag—these are all crying to God, to me, to you, "Give us this day our daily bread!"

This host of many millions are trying to make you hear their cry of hunger from India, where, in a large area, no rain has fallen since November, 1917. The lack of rain closed all agricultural occupations, thus putting out of work armies of men, women and children. Government estimates that the death rate of the "flu" was seven millions. After that came the bubonic plague, cholera and other diseases to which emaciated bodies are prone.

The Calcutta Mail reported, "So many corpses floated on the Ganges River that the Hindus abandoned their annual *Mela*, in which bathing in the river is a prominent feature. India today is losing population faster than in any of the great famines of the past."

Of the crops of 1918, *zondala*, a common grain used for bread by people of all ranks, has absolutely failed. Rice crops have fared little better. Now grain is extremely high-priced—not even at the close of the last great famine in 1900 was grain sold for what it brings now. The high cost of living is keenly felt by all classes, especially by the large bodies of indigenous Christians. The bulk of the people of India are hungry, naked and without work. Government has opened up relief work in the large centers, but if the despised Christians go and join their fellow sufferers they are told, "This is not your place; go to the white man who made you an outcaste, let him feed you." These Christians are also among the very poorest of the poor.

But we have not come to the real problem yet. We missionaries have been sent out by you, members of the Church at home, to tell these Indians about Him who fed the poor, who cared for the wid-

ows, of Him who said, "Suffer the little ones to come unto me." Long before daylight from the sleeping porch one hears the sandaled footsteps making their way into the compound; then the loud whisper, "The Missi-Saheb is asleep, don't wake her." Then follows the ringing of the Indian door bell (a steady cough). Finally the Missi-Saheb gets up, goes inside the bungalow to dress and prepares for the day. "She is up!" "She is up!"—the news goes round. They approach the sleeping porch now, to see the empty bed. "She will soon be out now. Maybe she'll have some good news for us. Maybe her friends at home who have *three good meals every day* and never have to go hungry, have at last heard our cry." "When did you have a cooked meal?" "Day before yesterday I did a bit of work and we all had a meal." "This morning I did not even wash my mouth before coming. What is the use?" "These people have come thirteen miles, surely they will receive hot tea at least. There comes that poor old grandmother with four children and one baby, the mother died yesterday. She was a true mother, she fed her children first and starved herself. Surely the Missi-Saheb will take care of the children now." "Oh, in the former famine they did a lot of this kind of work, but this time they tell us that the war has cost so much that there is no more money."

The Missi-Saheb appears and says good morning to all, just as if she had not overheard all these conversations, then each individual comes forward with a special plea. She listens with an aching heart and tells them how sorry she is for each one, but the truth is that nothing has yet come from America, no money for famine relief. The old grandmother and little children are fed, and told to return on the morrow and see if anything can be done.

It is nearly ten o'clock. The Missi-Saheb starts out with the Bible-women for the town visitation—each house promises to be a problem. "O, have

you come to tell us that your American Christian friends have sent the money to put up the new buildings and to fix the well? How soon are you going to open up the relief works?" "No, nothing has come from America." "This time is much worse than the last famine, when your people gave us to eat; they sent money for relief works; my husband and I worked on those buildings over there." The missionary starts to sing a hymn. "Oh, please don't sing here, we have nothing to eat, we must go out and see if we can gather prickly pear fruit or something. We thought you had come to help us." "Well, let us have a word of prayer." "O yes, pray that our God may move the hearts of your American friends who have enough to eat." So the missionary leads in prayer and then starts for the next place. But these people cry, "Don't come in here unless you have brought us something to eat; we are too hungry to listen today."

When the missionary reaches home it is her breakfast time. How can she eat a good meal when she remembers all those hungry ones? A fresh crowd has been gathering in her absence. Breakfast over, once again she meets the crowds: "Here is the little girl you told me to bring today. I can't keep her any more—you know she is not mine." "Missi-Saheb, you know how much we have stood of petty persecution from our town folks. We can not get anything in our village. Our neighbors all say, go to your 'Padri folk' (missionaries)." So the various groups present their needs.

Now it is time for the weekly prayer meeting. The building is filled with poor naked boys and girls, dressed school-children, haggard men and women. Per-vent are the prayers for help; the pastor reads rich and true promises from the

Old Book. In their hard times many are penitent. "It's for our own sins, because of the idols in our own country, that we have famine," is a common word of confession. At the close of the service the pastor asks, "Any announcements to make about Relief Work? Any word from our American Christians?" Again the answer is, "NO, not yet!"

As darkness covers the land the missionary prepares for her dinner. How can she eat when she knows that outside there are those who are waiting to be fed? Dinner over, scrawny figures are seen.

"Missi-Saheb, have you anything left over from your dinner?" "My people have not had anything to eat today." "Missi-Saheb, if you could only spare one-quarter of a cup of milk I will give it to my little girl, she has

cried all day." So it goes on until the missionary goes into her bungalow, locks the doors and puts out the light.

A letter received since I left India says: "The wind blows and blows, but no rain comes. And now there is famine of water and wells are dry and typhoid has broken out. I have taken in eleven fatherless and motherless children. How can we refuse to take these children who are brought to us? Mrs. W. has used up every cent of the allowance for her school children and put in one thousand rupees of her own money. When that was gone she borrowed one thousand more in the *Bazaar*, at nine per cent. interest, to feed her school children. She just says: 'I couldn't let them starve.'"

Oh, you who have never known what it is to go hungry, will you not please spare out of your plenty to send to India's Famine Relief? We will need relief all during 1920, for even should the rains come this year, one year's harvest is not going to make up for these lean years.

Miss Gauthey is one of the missionaries of the New York Board. In speaking of her earnest plea for India's famine sufferers the Treasurer of the Board writes: "Gifts for Famine Relief are, in every case, an extra over and above gifts for Regular Work. They may be sent through the Treasurers of the Woman's Boards, or direct to Dwight H. Day, Treasurer of the Assembly's Board of Foreign Missions, 156 Fifth Avenue, New York City. Credit for these gifts can not be given on the books of the Woman's Boards, nor on those of the Assembly's Board of Foreign Missions. All such gifts should be distinctly designated, 'For India Famine Relief.'"

There is a verse of the Epistle of James which accuses you and me: "If a brother or sister be naked and destitute of daily food and one of you say unto them, De-

part in peace, be ye warmed and filled and notwithstanding ye give them not the things needful to the body what doth it profit?"



A street scene in Kyoto, Japan.

A "Battalion of Life" Wanted for Chosen

MRS. ROSETTA S. HALL, M.D.

I WISH TO INTRODUCE you to Dr. Kim, the first Korean woman of the Presbyterian Church to graduate in medicine!

In Chosen there are more Presbyterian Christians than of any other branch of the Church, so generally at both our Woman's Hospitals we treat more Presbyterian women and children than Methodist. Naturally there are more Presbyterian young women with an earnest desire to study medicine. When we reopened our medical class in 1912 at Pyeng Yang there were three Presbyterian and two Methodist girls who entered. Of the former, one girl married, one is in her Junior year at the Woman's Union Medical College of Peking, and the third, the subject of our sketch, graduated from the Government Medical School in Seoul a year ago.

Dr. Kim was born in Pyeng Yang. She is one of the early graduates of our Union Academy there. Her mother, a widow, and family have long been earnest Christians. The elder brother is a substantial business man of the city, and

one of his daughters is now preparing to study medicine; the younger brother was trained in medicine by Dr. J. Hunter Wells at Pyeng Yang, was granted Government license to practise and he has encouraged his sister and niece to study and practise medicine, realizing well how little medical *men* can do for Korean women.

As to this latter point, when interviewed upon the subject, this is what Hon. Yun Tchi-Ho, General Secretary of the Korean Y. M. C. A., said:

"You ask me if there are social conditions in our field which call for separate hospitals for women and men? I can give no better answer to this question than by stating the following fact: Some time ago Dr. Oh, of the Severance Hospital, was called by a *yangban* family to 'see' a lady who had some kind of trouble on one of her knees. The Doctor was made to wait in an ante-chamber fully half an hour, being tea-ed and caked to the full in the meantime. Finally, the Doctor was conducted to the lady's room

to 'see' her. You may well imagine his astonishment when he found that through an aperture in a silk curtain only the part of the lady's knee which was affected was exposed—and no more. Dr. Oh simply declined to have anything to do with the case; saying he was not advanced far enough in medical education to be able to diagnose a case by looking at a small part of the knee through the opening in a curtain. The family not being willing to yield a step, the doctor left the room.

"Formerly when a queen or a high-class woman had to be examined medically, a silk thread was tied around her wrist and the physician was asked to listen to the beats of the pulse by holding one end of the thread to his ear. That was all he could do, and on such an examination he prescribed remedies for the patient. By way of concession, in other families, the thread was dispensed with, the lady's hand was wrapped in a handkerchief and the wrist was passed through a hole in a curtain to allow the physician to feel the pulse. Many of the absurd notions of female seclusion have passed away. Nowadays ladies of high-class families, in case of necessity that is dire, allow themselves to be examined by men physicians. Yet, still it is so evident that female doctors are preferred by women that it requires no sort of argument."

When I left Chosen upon furlough last May I was proud to leave Dr. Kim, associated with Dr. Ahn, as the physicians in charge of our large Hospital and Dispensary at East Gate, Seoul, and gratified when our American nurses, superintending our Nurses' Training School and Social Service work there, wrote of their efficiency and of the pleasure it is to work with Korean women doctors. The re-

turn from furlough of Dr. Mary Stewart relieved Dr. Kim to go to her native city, where I am hoping the Korean Presbyterians will see to establishing a church dispensary for women or something of the kind where Dr. Kim will be used.

A year ago, speaking of Dr. Kim and the other women graduates, Count Terauchi, the former Governor General of Chosen, said he was "very pleased and satisfied to learn that these girls had graduated from the Government Medical School and are given license to practice medicine. They will undoubtedly not spare their noble efforts for Korean women and children. Their future success is sincerely hoped for. The people will be happy when many girls follow their example."

To encourage this, the Government of Chosen granted two scholarships to Korean women last year, one to pursue domestic science, one medical science in Tokyo. Other scholarships are

promised for this year.

I know of several Presbyterian girls who have qualified themselves for the study of medicine and lack but the means. For in Chosen, as in America, after concluding High School, not many girls who have the heart and will to pursue the long, expensive college course in medicine, have the means. Though it costs but three hundred *yen* (about \$160) per year, relatively that is as much as in this country. More medical scholarships are needed there, as well as here, to make it possible for anything like the needed number to take up this most practical science for women.

There is a good movement started to utilize the generous energy of our American women, called out by the Red Cross and other war-work, in behalf of our hospitals and dispensaries in the Orient,



Dr. Kim, the first Presbyterian Korean to graduate in medicine.

where the war upon sin and disease began long since, and must continue until God's will be done on earth as it is in heaven. We need the same supplies, the same surgical dressings, that you have so skilfully learned to prepare under the direction of your Red Cross Manuals. But, until our present staff of over-worked medical people be reinforced, we can not use to the best advantage all that may thus be forthcoming. Therefore institute a selective draft for the medical women as they return from the war zone, before they settle again into private practice, to reinforce the depleted staffs in the Woman's Union Medical Schools of India and Peking, the proposed Union

Schools in Canton and Shanghai, and establish one in Chosen that the training of native doctors and nurses be greatly increased in numbers and quality. When we think of the thousands of cities yet in China and Chosen without a hospital or even a doctor, we know we not only need surgical dressings and supplies of all kinds, but trained leaders—in short, many, many *whole Red Cross Units!* Would that Dr. Kim, for instance, be supplied with such a unit at once!

May the gospel of good-will thus preached prevent a catastrophe overtaking the East even greater than that which befell the West!

A LESSON FROM THE CAMEL

The camel, at the close of day,
Kneels down upon the sandy plain,
To have his burden lifted off
And rest to gain.

My soul, thou, too, shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift the load
And grant repose.

Else how couldst thou to-morrow meet,
With all to-morrow's work to do,
If thou thy burden all the night
Didst carry through?

The camel kneels at break of day
To have his guide replace his load;
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.

From *The British Weekly*.

The Sufferings of a Non-Belligerent Nation

GEORGIA L. MCKINNEY

PERSIA has not been one of the belligerent nations, yet the war has plunged her into indescribable suffering. For several years crops have fallen far short of the normal output, because many of the peasants, fleeing from their homes in terror, have left their fields untended. The armies that have occupied the country at various times have commandeered great quantities of food supplies, besides looting, damaging or destroying much property, so that the people have been reduced to destitution. Famine stalks grimly through the land, and on the heels of famine follows pestilence.

I shall never be able to forget what I

have seen on my walks to and from the school in Tabriz, where I have taught the past two years. Last winter was an unusually cold one, but few of the beggars who filled the streets wore more than one or two cotton garments, and these were only filthy rags. Women would crouch in the snow all day long, holding babies in their arms, other children sometimes huddled close to them, crying bitterly with cold and hunger. Now and then we saw absolutely naked children sitting in the snow, purple with cold. Little girls of seven or eight years of age would wander the streets all day, carrying younger brothers or sisters on their



Missionaries of the Tabriz Station, Persia. Back row, left to right: Mr. Allen, Mrs. Cochran, Miss Burgess, Miss Lamme, Miss Schoebel, Mrs. Miller. Middle row: Hubert Packard, Margaret Allen, Mrs. Allen, Miss Bridges, Mrs. Richards, Mrs. Shedd, Dr. Shedd, Dr. Ellis (standing). Front row: Thomas Allen, Ruth Muller, Frank Packard, Mrs. Ellis, Mrs. Pfammer, Mr. Pfammer (killed by the Turks).

backs, trying to obtain food enough to keep body and soul together.

As the food supply grew less and less and prices became such that the poor could not buy, these beggars came to look like living skeletons, their eyes like the eyes of wild animals, their faces ghastly, haggard, drawn with pain. Little children looked like aged witches, wrinkled, feeble and emaciated.

The bodies of those who perished were often left unattended where they lay. A missionary writing from Urumia said that on one of their "cleaning-up" days fifty bodies were taken from the streets, on another eighty, on still another two hundred and two. I remember seeing five myself on my way home from school one bitterly cold day last February, and I remember still more vividly one rainy day in April when, not far from a soaked and dripping group of shelterless sufferers, I came upon a little boy stretched out in a big mud-puddle, his ghastly, lifeless face upturned to the pouring rain.

At almost any time of day ravenous crowds could be seen gathered about the bread-shops, snatching at and quarrelling

over each piece of bread as the baker produced it. The amount given each person diminished as the wheat supply grew less; sometimes the bakeries were closed entirely. Little children would gather about the doors of meat and grocery shops in the mornings, and when the dirt was swept out into the street, would scratch in it like chickens for possible morsels of food. I have seen them dip bits of bread in the pools of blood before butchers' shops. They have come to our doors begging us to save the potato peelings for them. Near the rubbish heaps on the outskirts of the city they would sit gnawing the bones of dead horses. People even resorted to cannibalism, robbing fresh graves, in the section south of Lake Urumia.

When we were forced to flee from Tabriz, because of the coming of the Turks, all food supplies had to be carried with us, for they were unobtainable along the way. We saw suffering and starving poor in all the villages at which we stopped. Then came the great evacuation of the Urumia region. It is estimated that between sixty and seventy

thousand of its Armenian and Syrian inhabitants started down through the famine-stricken region to meet the British in the south. The horrors of this flight were similar to those of the deportations of Armenians in Turkey. Often they were attacked and robbed by Turks and also by Mohammedan Persians. Many were killed; women and girls were taken into Moslem harems; the aged, sick or weak were left behind by the terror-stricken fugitives and were tortured by the enemy or died unattended in their last hours of agony. As the great caravan pushed on the road behind was left strewn with the bodies of those who had perished.

At the time I left Bagdad in October about forty thousand of these refugees had reached the camp which the British military had established for them near Bagdad. For the present they are being cared for by the British military authorities and the American Relief, but the gigantic task of re-establishing these peo-

ple in their homes remains to be accomplished. Farm implements and grain for seed must be furnished and of necessity these people must be tided over until they are again able to care for themselves. Thanks to the generosity of America, the missionaries and relief workers have been able to help thousands of the sufferers of Persia. In Urumia the missionary compounds and houses were places of refuge for seventeen thousand at one time. Orphans have been placed in orphanages, women have been employed in quilt-making, knitting and spinning, and large numbers employed in road building along the lines of British military communications.

In the streets of Tabriz I used often to see a little girl, blind, crippled, starving, sitting at the side of the road, her hand outstretched, repeating over and over, "Brother, one cent give me!" To me that is a picture of Persia, starving, crippled, blind, stretching out her hand and saying, "Brother, help!"

Among Our Nearest Neighbors

(MRS. T. E.) ETHEL T. BARBER

HOW LITTLE you friends in the homeland know about beggars. As I read of the terrible, terrible conditions in Persia and Syria, I think even we know very little about it. For a time the city of Medellin tried to stop begging on the streets and from house to house by sending the beggars to the poor-house. But the city could not collect enough money even to feed them, so turned them out again to beg.

"For the Virgin, give me alms!" "For the love of God give me something left over!" are common cries at the front door. And the "thank-you" is as curious. "God bless you and give you heaven," "The Lord and the Virgin protect you." Often if there is no left-over, the children especially will beg for a piece of brown sugar. This is very coarse and comes in pound blocks. It forms about half the food of the very poor.

On Sunday an old lady, who usually

sells a very poor class of native caramels on the street, came begging. It was the first time I had ever known her to beg, so I gave her an *arepa* (cornbread) and she seemed so grateful. I almost never buy anything from her and then only out of pity for the poor creature. When we first came to Medellin, she was quite vigorous and came knocking so loudly at our door, calling out her wares, that she almost always woke baby if he was asleep. Even in that time I could not be very angry with her, for she was always trying to get a look at baby. But when we came back from our furlough, she had changed a great deal, her strength was gone, but still she works.

It is generally considered that the South American countries do not need nurses, doctors and hospitals. But the need for all three is burned in upon us often. Mr. Barber returned just recently from a trip to the northwest. One of

the towns he visited is a full day on horseback from the nearest physician, and the towns beyond that are two, four and eight days from one. The physician to make a trip to the one-day-away town asks forty dollars gold. Who can afford it? Only a very, very few. On this last trip up in the mountains, Mr. Barber met a man carrying a very sick child in his arms. She looked as if she might die at any moment. When asked, "Where are you going?" he replied, "To Frontino to the doctor." He had already traveled a long distance and would have to travel at least two more days to reach the doctor. And this is no uncommon

sight in those regions; sometimes he meets a man carrying a woman, or carrying another man or a child. And many more die because there is no one to carry them to a physician or to pay for care.

At present a woman is working for me who has two little ones, one a baby of a few months. She makes their breakfast, washes their rags, etc., and at eight a. m.



Japanese children playing with dolls and tea-sets just as little Americans do.

comes to work for a half day. Out of ten or twenty cents a day she must pay someone to stay with her children to care for them. She is only one of hundreds who do likewise or leave the children alone or to run on the streets. What a godsend a day-nursery would be to such children, and what an opportunity to reach the mothers! At the same time the nurse

(Concluded on p. 159)

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

At San Francisco, March 15—Mrs. Geo. Dunbar from N. India. Address, S. Presbyterian Sanitarium, Albuquerque, N. M.; Miss Mabel L. Lee from Kiangan, China. Address, Weedsport, N. Y.

April—Miss Clyde Bartholomew from the Philippine Islands. Address, Care Mrs. M. M. Welsh, R. D. 2, Orangeville, Pa.

April 2—Rev. and Mrs. R. C. Jones from S. Siam. Address, Kizer, Tenn.

At San Francisco, April 30—Mr. and Mrs. F. L. Bird from E. Persia. Address, Penfield, Pa.

May—Mrs. S. Cochran from China. Address, Care Mrs. Watts, 52 Hill St., Morristown, N. J.

At New York, May 12—Mr. and Mrs. J. H. Cruickshank from Colombia. Address 504 E. Broad St., Bethlehem, Pa.

DEPARTURES:

From San Francisco, May 16—Dr. and Mrs. Robert M. Ross, returning to S. China.

From New York, May 28—Rev. and Mrs. Geo. F. Zoekler, returning to E. Persia; Miss Grace S. Taillie to join the E. Persia Mission.

From Seattle, June 2—Rev. and Mrs. J. A. Miller, returning to N. China.

From Vancouver, June 5—Dr. J. Andrew Hall, returning to the Philippine Islands.

RESIGNATIONS:

Mrs. C. A. Douglas of the E. Persia Mission. Appointed 1901.

Dr. and Mrs. J. W. Brown of the Shantung Mission. Appointed 1915.

Miss Eva G. Fowler, M.D., of the S. China Mission. Appointed 1917.

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By Helen R. Anderson.

Te T'sang's Gift - 5c., 50c. doz.
By Theodora Marshall Inglis.

Mook, True Tales of a Chinese Boy and His Friends - 30c

Singing Child's Classmate - - - - 3c., 30c. doz.
By Grace Newton.

School Girl and College Woman in China - - - 3c., 30c. doz.

A Summer with the Tai People of Yunnan - - - - - 6c.

An unusual narrative of travel and adventure. On the journey to their new station at Chiengrung, by way of the French railway across Tongking, Rev. W. C. Dodd and Mrs. Dodd were unexpectedly enabled to fulfil the desires of years by visiting the regions of the Yangtze River, inhabited by great numbers of the Tai race, without a written language, but speaking the same tongue as our Lao tribes in North Siam. In the course of this journey of three months, much of it by sedan chairs and ponies, through the wildest of regions, they were able to reduce the dialect to writing and prepare a primer of Scripture readings and hymns for the people. Four of the Tai young men went with them to Chiengrung to prepare themselves to be teachers of their people.

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could teach the mothers the proper food to give the children. What would you think of feeding beans and crude cornbread to a nine months' old baby? One mother said, "We give him what we have, it is the best we can do and it is not often that it does him any harm!" But hundreds and hundreds do not live through it.

The other day our physician, as he was leaving, said, "Let the feverish child have

all the water he wants." He forgot that he was not talking to a Colombian mother! As one young lady said to me, "Don't let him get the night air, don't let him drink water, and don't touch him with water!" But I told her, "I shall do all three; the doors of his room are wide open; we give him water, and bathe him to reduce the fever." No one more than a trained nurse, going about her work quietly and effectively in the homes, could help to remove these false ideals.



NEWS FROM THE FRONT

CHINA

MISS ISABELLA DAY writes from Nanking: Chinese New Year falls exactly one month behind the foreign calendar this year. Not only is it Fourth of July, New Year and Christmas all in one for these people who do not even take Sunday as a rest day during the year, but it is Hallow'een as well. The little boys delight in false-faces, false wigs, beards and moustaches. They wear them in broad daylight and do not play the pranks that are associated with American Hallow'een. Ming Deh School closed on the 24th of January and reopens on the 12th of February. Most of the girls went home, but some of them, about ten, have stayed in the school. Some of the homes are undesirable for the girls to return to except in the summer time, and a few girls live too far away to go home and a few others have no homes to go to. The "left overs" have been helping in the special evangelistic meetings over at Yeng Liao Fang and Shwan Tang. I walked over with four of the girls yesterday afternoon and stayed for a little while watching the women and girls studying their tracts, busy with questions and answers. While out in the back yard, there was a little class learning hymns or being taught some of the new characters, the Chinese simplified writing. These were children and I played for them on the baby organ a little while as they sang. On New Year's eve, the Ming Deh girls and matron invited Miss Walmsley, Miss Boone and me to a feast. We surprised them by dressing in Chinese clothes that we borrowed from other friends. You never saw girls laugh harder. They had to retire to the corridor, for peal on peal, although they were really delighted to have us do it, and insisted that we were correctly attired. I am beginning to use chopsticks with greater ease, but there are many fine points of etiquette still to learn. The girls had a beautiful time at Christmas. They caroled for us, just after midnight on Christmas eve, and they presented the *Birds' Christmas Carol*, adapted to Chinese homes and needs but with the most beautiful fidelity to the spirit of the Ruggleses and the Birds. They gave the play on the day before and the day after Christmas, first for their mothers and relatives and the pupils of our Shwan Tang School, and on the second day for other guests whom Miss Leaman and other evangelistic workers wished to reach with the Christmas message. There was a beautiful tree, though I longed for a few more ornaments for it. The older girls gave up their own presents in order to provide gifts for the poor children of the Shwan Tang School.

SYRIA

MISS LAGRANGE writes from Tripoli, beginning in January, 1918: This is Sunday night. As I lay listening to the wind howling and whistling all about me I asked the Lord to "temper the

wind to the shorn lamb" and not let any tiles be blown away, for there are none to replace them now in this land. The paint hangs from the blinds, no material to renew and no painters, no glass for broken windows—they go unmended and all things ditto "till the war is over." We buy nothing new except the absolutely necessary, not even a spool of thread, but ravel lace edging. Needles are a penny apiece instead of a penny a paper. Our money goes almost entirely for food alone. Everything is so expensive, cabbage is the only fairly cheap vegetable, potatoes are scarcely to be seen, the government has gathered and transported nearly all. Every man and boy not too old or too young has been drawn for the army—no carpenters, tinsmiths, or even carriers are left. The streets still swarm with beggars. I have many comforts, clothes to keep me warm, but no more to spare, a warm bed, enough food, but no sugar or coffee, a little tea sweetened with molasses, bread good but coarse, and above all a good appetite which makes everything taste good. I have been looking over my last letters from home and find that I received the last word from America in January, 1917.

May, 1918. Famine—real famine—comes nearer and nearer, thousands have died and thousands more must find their graves I fear. Typhus is still raging more than last year and does not cease with warm weather. Thus death is all around us. Carts are filled up and carried out to a pit—dead bodies found in the streets. It is pitiful and we are so helpless.

August, 1918: Mr. Fowler returned from Beirut, called there by the court martial to answer the charge of having used disloyal language in teaching a class of his school boys. He had said that all the Kingdoms of the World must fall before the Kingdom of Christ. Moslem boys repeated this as treason against the government. It has been hanging fire many months now and he is probably to be acquitted soon.

February, 1919: Now it is another story! One Sunday morning in November it was whispered about that the English had come. Soon all the bells in the city began to ring out the joyful news and having no man in the house, I, Barbara Fritchie-like, seized our own bell-rope and began to add to the ringing! The story of the occupation is now months old, yet we have had little improvement in the situation; there is no decided government—English military, French, Arab. There is less hunger, but rags in plenty, though the Red Cross is here working, giving some employment to women and girls. There is not much improvement yet on the great need all over the land, especially in the villages. Prices of everything are very high except bread, which has become cheaper, though not cheap. School goes on overflowing in numbers. We await the great treaty which must decide who rules Syria—England or France.

HOME DEPARTMENT

Women's Meeting at General Assembly

EVEN THE DAILY RAIN during General Assembly meeting in St. Louis, Mo., could not dampen the enthusiasm of the women who came to the Union Methodist Church on Tuesday, May twentieth, for the popular meeting of Central Committee of the Woman's Boards of Foreign Missions.

In the morning Mrs. W. E. Waters, Chairman of Central Committee, presided, and introduced Mrs. C. R. Hopkins, Honorary President of the Southwest Board. Mrs. Hopkins used Paul's message in 1 Cor. 15:58 to lead our thought to praise and thanksgiving for God's word and promises—the secret of the marvelous results in Missions. Words of welcome were given by Mrs. H. O. Pope, St. Louis' Presbyterial President, and Mrs. F. S. Bennett, President of the Woman's Home Board, who made a plea that the tremendous latent potentiality of the Church might be developed.

Mrs. Waters acknowledged these greetings and introduced the Central Committee members—all six being present, excepting Mrs. J. H. Lee, of Philadelphia, who was represented by Mrs. J. McA. Harris. Mrs. Rawlins Cadwalader is the new President and Central Committee member from the Occidental Board. These six Boards represent 812 missionaries and 615 different stations and each representative brought interesting bits of news: from the oldest Board, Philadelphia, two of whose missionaries, Mrs. Pond, of Venezuela, and Miss Noyes, of China, celebrate their fifty years on the foreign field; from the Northwest Board, one synodical of which—Iowa—aims to have a Jubilee missionary go out from every presbyterial society; from the New York Board, to which Mrs. Russell Sage's legacy of five hundred thousand dollars makes possible

many beautiful things in educational advance; from the Southwest Board, reference being made to the foundations for character that are laid in the Orient—even the foundation, Christ Jesus; from the Occidental Board, one result of whose splendid Chinese work is a second-generation Christian—a full-blooded Chinese and commissioned officer in the U. S. Army; from the North Pacific Board—the youngest and most remarkable for “majestic distances”—Alaska being included in the Synod of Washington.

Mrs. Waters then read the recommendation adopted by the six Boards that all are to be united in one Woman's Board, with headquarters in New York, and added that while a committee worked on the reorganization plans, all the Boards should “carry on” as at present.

The claims for support and prayer for WOMAN'S WORK and *Over Sea and Land* were presented by Mrs. Henry R. Elliot and Miss Jessie Ogg. The last year shows the largest increase in subscriptions for WOMAN'S WORK in its history. Mrs. Elliot asked for suggestions and helpful criticism. “Don't get in and ride uphill in the Editor's wagon, but go behind and push!” *Over Sea and Land* will be thirty-five cents a year hereafter. Increase of paper costs and a subscription list not large enough to realize self-support make this advanced price imperative.

Mrs. H. P. Pinney—as she herself expressed it, Ex-President of the Occidental Board—introduced seven of the missionaries as our soldiers from the firing line. These women gave appealing glimpses of their labor and all asked for more intercession here at home. “He wondered that there was no intercessor.” The unconscious call of conditions in the foreign lands, the conscious call of their

peoples and the clarion call of Christ should be heard and answered by every woman who bears Christ's name.

Hearts beat painfully and tears started as Mrs. Eli T. Allen, of Urumia, Persia, graphically and vividly portrayed the terrible days of August and October, 1914, and on into 1918, when the mission compound was the refuge of those thousands upon thousands of terror-stricken and persecuted natives. "Old Glory" floating over their heads kept back the advance of the foe, but could not stop the entering in of famine, disease and death, which claimed such a frightful toll of those ministering and of those being ministered unto.

Miss Hodge, Executive Secretary of all the Woman's Boards, made a telling appeal for the Jubilee memorial from Presbyterian women—a living monument of a boys' school to be located somewhere in Mohammedan lands for the 5,099 Presbyterian boys who made the supreme sacrifice in the war. Mrs. John W. Goss, President of the North Pacific Board, closed the morning session with prayer for a special blessing for the Jubilee year.

The afternoon session was presided over by Mrs. W. H. Bissland, President of the Southwest Board. The opening prayer by Mrs. O. R. Williamson, of the Board of the Northwest, was followed by a looking forward to the Jubilee year given by Miss Alice Davison, President of the New York Women's Board. "A Jubilee shall this fiftieth year be unto you!" She emphasized the joy of working, of having the Jubilee spirit permeate all our service, and referred to the Divine approval as recorded in the twenty-fifth chapter of Leviticus. She called attention to the fact that by a slight adjusting of dates all the six Boards will celebrate next year as Jubilee year—thus making

it national and giving it great power because of the united effort.

Miss Tyler, Senior Student Secretary, struck a keynote of present conditions when she placed the responsibility on Christian women for not making service for the Master big enough and attractive enough to compel the college girls to enter the ranks of the King's Army. Christ's service could be so presented as to challenge the very best in every girl.

The largest Presbyterian church in the world was represented by its pastor's wife, Mrs. W. C. Johnston, of Elat, She described the shell-shock cases of Africa as the missionaries who are broken down because of the lack of helpers, and said the growth of the African work was due to the prayers of the native Christians and the prayers of the people at home who were "missionaries by intercession."

There had been the growing consciousness all through the day of the mighty horde of Christ-starved souls, unseen and unheard save as the love of Christ quickened the eye and ear of faith, and Dr. Robert E. Speer, Secretary of the Assembly's Board, in his inimitable way closed the afternoon session with swift and thrilling survey of the Near and Far East where tread those perishing peoples. The signs of crumbling Islam; the possibility of entering that last closed door—Afghanistan; the tragic hours in Korea; the blackest spots in South America lying nearest to the United States—all these and more were reviewed in terms that bit in. A truly great day was brought to a close by Mr. Speer's prayer for the loving eyes of Christ with which to see the world in its sin, and with the desire to share Him with all the world.

L. C. R.

ST. LOUIS, MO.

HEARD AT GENERAL ASSEMBLY—

Rev. Dr. Marquis: "Don't be afraid of anything because it is new! The Kingdom of Heaven is like unto the householder which bringeth forth out of his treasure things *new* and old. I have the greatest confidence in the judgment of a group of Christian men sitting down round a table to consider how to do the right thing in the right way. The War has taught us that we can do *anything* that we ought to do!"

Dr. Speer: "The Inter-Church World Movement is a tremendous undertaking. The difficulty in union of denominations is not denominational, it is far deeper for it is temperamental. But the Presbyterian Church is not a follower but a leader. She does not want a

position of isolation and aloofness. She has never turned her face backward and she will not now!"

Mrs. H. W. Boyd, China: "If you want to know what union is, come out to China."

Rev. W. J. Clark, India: "To the missionary the sacrifice is *separation*. We find our recompense for this in the fellowship with the other missionaries and the native Christians."

Dr. C. H. Crooks, N. Siam: "If the missionaries can not fraternize with each other they had better come home, if it were only for the harm that an example of discord sets to the local Christians."

Rev. Dr. J. N. Hayes, China: "A neighbor said to me that he had prayed for me every day since I went to China. That made me feel strong. The native Christians constantly pray for those who send the Gospel to them."

Rev. D. M. Donaldson, Persia: "On this furlough the fellowship between the Church at home and the missionaries has surprised me."

Rev. W. C. Johnston, Africa: "While I am at home sometimes the letters from our African Christians pile up so on my desk that I am tempted to wish they had never learned to write! But each one says 'Pray for me' and I feel not only the burden of that responsibility but also the fellowship which comes when we support each other at the Throne."

SUMMER SCHOOL OF MISSIONS AT BAYVIEW

MICH., July 17-23.—To equip for efficient leadership the missionary societies of the local churches; to come in close contact with those on the firing line. Daily lecture studies on the text-books; addresses by missionaries; story hours for children; sectional conferences; evening platform meeting; denominational rallies; social events. Registration fee, \$1.00 for the entire course. Denominations participating: Baptist, Christian, Congregational, Episcopal, Methodist, Presbyterian. Others invited. For further information address: Mrs. C. W. Greene, 1002 Porter St., Albion, Mich.

AT THEIR PRAISE-MEETING, held in January, the women of the Home and Foreign Missionary Societies of Cincinnati Presbyterian passed the following resolution: "Whereas many of our missionaries located in the war zones have, in addition to their regular duties, devoted much time to war relief work, in some cases giving up their entire time to this service during the period of the war, it is resolved that these missionaries are entitled to recognition upon the Honor Service Flags in the home churches from which they went out. We therefore recommend that the Auxiliaries request the privilege of placing upon those flags in the local churches the insignia of a small, white, Latin cross, margined with blue, one for each missionary who has gone out from that church, and who has given service in war work, on the mission field or elsewhere."

"DEAR EDITOR:

At the Annual Meeting of the Auxiliary in Westminster Church, Wooster, Ohio, we welcomed seventy-seven new members, secured in our enlistment campaign. Their names were printed on our program, and after a special luncheon, attended by 165 women, we carried out the following program, which was received with the keenest interest:

"DEVOTIONAL SERVICE, Mrs. Good.

WOMAN'S WORK, led by Mrs. Luccock, wife of our minister.

W is Welcome to our 71 Helpers. Mrs. J. N. Wright.

O is On Duty awaiting Our Orders. Response by Mrs. Westhafer.

M stands for Music that new members make. Mrs. McCombs and Miss James.

A is Advice our good Presidents give us. Mrs. Conkle and Mrs. Buchanan.

N is New Notions for the year 1919. Mrs. Bryce.

S is for School-ma'am who will say us a speech. Miss Revennaugh.

W is Wise ways of Work in our Wooster. Mrs. Palmer.

O is Our Own Presbyterian Key Woman. Mrs. Heron.

R is Resolves that we each one will make. K is the Kindness we'll each show to the other. Mrs. Luccock.

Mrs. J. H. Dickason,
Keywoman for Westminster Church.

Biennial Assembly of the Northwest Board

FROM the opening hour of the Biennial Meeting in April at Central Church, Denver, Col., one realized the challenge which Christian forces are facing in the new conditions of the present days.

The call to a new sense of personal responsibility which should express itself

through old channels, newly energized by prayer; to the necessity of understanding and interpreting the world restlessness in terms of tremendous opportunity for Christianity; and to the imperative call for a world consciousness for all Christians, from which shall

evolve a missionary program — educational, inspirational and ever-extending — was perhaps the dominating note.

Seven missionaries, Dr. Lehman of Africa, Rev. C. L. Ogilvie of China, Rev. and Mrs. Paul Burgess of Guatemala, Miss Julia Leavitt of Japan, Mrs. E. T. Allen of Persia and Mrs. Harris of Siam, deepened, by their personal impact and strongly appealing messages, our realization of the world's clamoring needs; of the horrors through which men's paths have led these past dark years; of the consecration and the unnecessarily heavy burdens borne by our missionaries; and of the supreme urgency of the times to speed the messages of light, while men's hearts, sensitized by common suffering, remain accessible, and before the present fluid social conditions shall crystallize into other unhappy forms.

One could not but dread what the Spirit within the missionaries' breasts must be toward the sloth of the home workers, when their eyes have beheld such horrible results because of the dilatory processes of years.

The Armenian horrors; the Japanese iniquities; the Korean martyrdoms; the Chinese perils which might have been averted! The African darkness of sin and sickness which might have been dispelled! Visions of these came to us as Mrs. Allen, of Persia, said: "These horrors of Armenia need never have been if the Church had replied twenty-five years ago," and the Spirit sent the message home to our hearts.

When the six candidates were presented, Misses Margaret McLeod, Wilma Eustis and Helen Dunn, of Minnesota,

going soon to Colombia, India and China; and Misses Downs, Klaggett and Dr. Scott, bound for India, and by their simple, earnest revelation of the motives which had sent them out, added the compulsion of our new responsibility for youth, talent and love thus consecrated by daughters of the Church, we bowed to the consecration of a communion hour with a consciousness more keen than ever that nothing could be more blessed than to be faithful, nothing more traitorous than to be found slacking on the missionary job here at home.

The reports showed good advances in departmental work and an encouraging growth in organizations, members and gifts, though the campaigns had been greatly handicapped by health conditions. The Jubilee note was sounded by all—a clarion call to a larger service as a suitable praise offering, in memorial of many workers through fifty years.

The hospitality of the Denver churches and friends was markedly cordial. A new luncheon for five hundred women; a Westminster Guild dinner of a hundred and fifty young women; and a Christian Endeavor dinner largely attended, were delightful successes. A reception by Dr. and Mrs. Boyle, and an automobile drive about their beautiful city, surrounded by its snow-capped mountains, were features furnishing fine memories.

The educational opportunity was stressed by B. Carter Millikin in his class on *A Crusade of Compassion* and by many platform speakers, and conferences for method were timely and interesting to the large groups who attended.

Annual Meeting of Occidental Board

EDITH K. LATHAM

IT WAS EVIDENT to audiences at the sessions of the Forty-sixth Annual Meeting of Occidental Board, held April 15-17, at the Mission Home, San Francisco, that the Censor was slackening up his watchfulness, for the speakers from over-

seas and those with a message from the foreign field in the homeland gave us thrills without stint. Alas, that only disconnected bits from these can be given here! Rev. Dr. E. A. Wicher, Professor in the Theological Seminary, San An-

selmo, told of his experiences in Egypt and Palestine with the British Army, when he preached to the men. A talk with General Allenby showed that great man's interest in religious matters even in the midst of war, as he discussed with zest the difference between two translations of the English New Testament, and carried George Adam Smith's book as his chief guide-book on the Holy Land. Dr. Wicher reported a noble body of men and women, largely composed of our missionaries, doing a great work under the Red Cross. Rev. Lynn T. White, pastor of San Rafael Presbyterian Church, who as a "Y" man was with the famous U. S. Marines in the thick of the fight in France, made us see the splendid deeds of those invincible men, and suggested the erection of a memorial to the Presbyterian boys who have died for liberty, as an object for special gifts, a part of the Jubilee fund. It was a treat to look into the sweet face of Mrs. Annie Rhea Wilson, whose name has long been known to readers of *WOMAN'S WORK*. She gave the woman's side of the war in the Near East, which brought into play the Red Cross work carried on for years by our missionaries, citing Dr. Mary Bradford, first American medical missionary to Persia, as an instance. She also told of the magnificent official Red Cross work accomplished by the missionaries during the four years of the war. Dr. Coan of Persia held spellbound audiences while he told of wonderful and terrible sights. A marvellous scene was the communion service participated in by Nestorians, Greeks and Roman Catholics, under a Presbyterian pastor, each group led by its own pastor or priest. Mrs. Glunz and Mrs. Hanlin brought word from the Philippines, and Dr. and Mrs. J. F. Kelly from Hainan. Dr. Ng Poon Chew was very eloquent in his address, "China's Appeal in these New Days," pleading for assistance from America for his beloved country; the best side of western civilization, not only the physical but the Christian, is needed.

Miss Julia Fraser spoke for the Jubi-

lee in "The Call of the Silver Trumpet," which sounds the notes of Prayer, Service, Gold, Life. Mrs. Cadwalader sounded another Jubilee note in her appeal for "Publicity's part in the New Day," urging more advertising in missionary meetings, and a moving up to the generation at hand, rather than expecting them to keep with us. Miss Donaldina Cameron, Superintendent of the Mission Home, told of rescue work during this past year which has been largely along the line of prevention of child marriages.

The report of the Nominating Committee was presented by its long-time Chairman, Mrs. W. H. H. Hamilton, forty-six years a member of the Board. After thirteen years of faithful service, Mrs. H. B. Pinney retires as President in favor of Mrs. Rawlins Cadwalader, who has had great experience in presbyterial and synodical leadership; and Mrs. E. G. Denniston, long-time Treasurer, passes over the keys of that office to Mrs. Guy W. Campbell, formerly Treasurer of San José Presbyterian Society. Occidental Board cannot spare Mrs. Denniston from active work, so she has been persuaded to become Treasurer of Annuities, Legacies and Endowments. An advance of nearly three thousand dollars over last year's receipts is a pleasing Jubilee finale to Mrs. Denniston's earnest efforts; \$33,095 is the sum total received by the Board this year. Mrs. Pinney's devotion is read in the advance along all lines of Board activities during the years of her fine service.

The annual outburst of missionary enthusiasm by the young people, led by their Secretary, Miss Mae Flathers, took the form of a Victory Banquet on the evening of the closing day, at the First Church, San Francisco. We always expect great things from the young people, who are one day to take our places, and we are never disappointed. This closing session rounded out the best-attended Annual Meeting in many years and wrote in red letters the General Theme of the brilliant three-days' program: "The Challenge of the New Day."

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building, Regular Meetings of the Society discontinued until September 16.

TOPICS FOR PRAYER: Prayer for the Divine Guidance of Our Society Throughout the Year. The Officers of Our Own Board.

CORPORATION MEETING was held May 6th, Mrs. Morris A. Stout presiding. Mrs. John Harvey Lee was re-elected President and the Directors were re-elected without change. Mrs. William E. Geil was elected a Vice-President. There were a few secretarial changes: Mrs. William Watters becomes Secretary for the Field Department; Mrs. C. T. Chester for Bureau of Letters; Mrs. Frank K. Simons for Literature.

MRS. LEE presided at Directors' meeting and made an appeal for an ever-increasing interest in the work. The following associate missionaries were adopted: Miss Cecelia V. Sargent to go to Mexico; Miss Lois Forseman to go to Persia; Miss Mary E. MacKubbin to go to China. Miss Mary V. Alexander, formerly adopted, has been assigned to Japan.

WE HAD the very great pleasure of having with us at prayer-meeting Dr. Eliza E. Leonard, missionary of the North Pacific Board, Dean of the Woman's Union Medical College of Peking, who gave an interesting account of the college work and spoke particularly of their teaching in the vernacular, which enabled them to prepare more physicians in a shorter time to fill the urgent need. She spoke earnestly of the success of their work along the line of union in training leaders; she said the doors were wide open and the question was how to keep abreast.

DR. GEORGE F. ZOECKLER, of Hamadan, Persia, who is working entirely among the Mohammedans, spoke of the New Era in the East, how the sacred city of Hamadan, so long closed to any outside influence, was now wide open, and that the fall of Turkey, the political center of Mohammedanism, had shaken the solidarity of the people and that there was a new attitude among them, both men and women. He said the change had been going on gradually for twenty years, due to the quiet influence of the missionaries among them and that now they were not only seeking education for their children, especially in the mission schools, but the Gospel of Jesus Christ, for they had found that there was nothing in their own religion. This big task of giving the gospel to fifteen millions is the work of the Presbyterians, the only missionaries in Persia. How can it be done? Only by training leaders to work among their own people. Are we ready to give the life-saving Gospel of Jesus Christ to the Mohammedans?

A REQUEST was sent out from the Philadelphia Board to all our presbyterial societies asking them to report at their Annual Meetings an Honor Roll of those from their various churches who had been in war service, either overseas or in cantonments. The impression gained at headquarters from these lists was that Presbyterian women had been

largely represented in all forms of war work open to them and had rendered efficient, unstinted service. Among these faithful women—not a few—are there some whose names we may soon hope to be able to publish in the Board's list of newly appointed missionaries?

From Chicago

Meetings at Room 48, 17 N. State St., every Friday at 10 a. m. Visitors welcome.

THE NEW TEXTBOOKS for mission study are ready for distribution: *New Life Currents in Siam*, for Bible classes and mixed groups; *A Crusade of Compassion*, for women and young women; *Ministers of Mercy*, for young people. These may all be ordered from our Headquarters.

SUMMER is here and our pleasant, cool and quiet vacation-home is awaiting the missionaries, who want and need it. Incidentally, the ladies of Howe, Ind., find it a great pleasure to make life happy, and to be real hostesses, to our missionaries. Send applications to our office, Room 48, Stevens Building, 17 North State Street, Chicago.

THE SUDDEN DEATH in New York of Mrs. Elisha P. Whitehead was a shock to Chicago, and especially to those who had, a few years since, known and loved her as a co-worker on this Board. Her mother, Mrs. George H. Lafin, was one of our Charter Members.

OUR FRIDAY morning meetings have had many visitors. Among them were Mrs. Simon J. McPherson, of Lawrenceville, N. J.; Miss Edith Buck, of Siam, reported the prospect of opening eight new stations, where the work will be almost entirely in charge of native evangelists. This shows large results. Miss Clyde Bartholomew, of the Ellinwood School for Girls, at Manila, P. I., was at our May meeting. She had with her Mrs. Cavan, who is here taking additional training before returning to her own people to continue her work as vocal teacher. Her sweet voice and her native language charmed the audience as she sang.

OUR CENTRAL COMMITTEE delegation are still at this writing in St. Louis. The members are our President, Mrs. Oliver R. Williamson, Mrs. Cleland B. McAfee, Mrs. Thomas E. D. Bradley. They had most important and "forward looking" questions to consider, and great opportunities for epoch making decisions.

From New York

Meetings discontinued during the Summer. Headquarters in Room 818, 156 Fifth Ave., will be open daily during business hours.

AT THE last monthly meeting of the season on Wednesday, May 7th, Mrs. Zoekler, M.D., of Persia, described the needs and opportunities in that country. In the early days only Armenians and Nestorians could be reached, but now the power of Mohammedanism is breaking and a direct appeal to Mohammedans is possible. America and American missionaries have a greater prestige than ever before. Now is the time to strike and to strike hard in Persia.

"WE DO NOT DARE to ask the churches for the amount of money we ought to use in Latin America," said Dr. Teeter of the Methodist Board; "our work is to bring the Kingdom into the hearts of men and build up moral character. The only real work in the world is Christian Work." Mr. Scott explained that we were in Colombia and Venezuela by invitation, and that Brazil had asked us to take over the Agricultural School where the Government had failed, making our responsibility very great in those countries.

AN INNOVATION was made in the organization of the Women's Board of Foreign Missions when the By-laws were changed at the Annual Meeting in Boston to admit of the employment of two salaried secretaries, a General Secretary and a Young People's Secretary to "correspond with presbyterial societies, auxiliaries and bands, and do all in their power to promote interest in foreign missions." These secretaries are already established in their offices at "156." *All the other officers and members of the Board of Managers are volunteer workers, as has always been the custom.*

DURING the absence of Mrs. W. P. Schell in the Orient, the Specific Work of the Board will be under the direction of Mrs. Ralph Stoddard.

Two auxiliary societies have achieved 100 per cent. in the Standard of Excellence, Mechanicsville, of Troy Presbyterial Society, and Lewiston, of Niagara Society. Lancaster, of Transylvania, has reached 95 per cent. and Madison Society, of Morris and Orange, and Highland, of North River, each report 90 per cent. A new society is recorded at Wyckoff Heights, in Brooklyn.

THIS YEAR we welcome eight new presbyterial presidents: *Brooklyn*, Mrs. William Carter; *Chemung*, Mrs. Seaman F. Northrup; *Lyons*, Mrs. D. B. McMurdy; *Niagara*, Miss L. A. Rowley; *Troy*, Mrs. E. H. Boughton; *Boston*, Mrs. A. C. Lewis; *Logan*, Mrs. Will Sloss; *Louisville*, Mrs. E. H. Bacon; *Newark*, Mrs. F. J. Milman. Mrs. H. K. Twitchell has been elected president of the Union Society, Brooklyn-Nassau.

IT is with great regret that the death of Mrs. P. P. Van Vleet, long the faithful secretary of Connecticut Valley and Westchester, is recorded; her daughter, Mrs. H. B. Chase, is to succeed her as secretary of Connecticut Valley Society.

From St. Louis

Every first and third Tuesday in each month, visitors welcome.

WE WERE lonely after the meetings were over and everybody went away; particularly we missed our own dear women whom we so seldom see—those of the East as well as of the West. We were sorry for those who could not come. One of the oldest members of our own Board, over ninety, sent a word of greetings from her sick room. Another, ninety-three, was an interested listener in the front row of seats.

THEN THE MISSIONARIES, bless them! We appreciate their letters, but what shall we say

of the eye to eye look, the by-word-of-mouth message, and the thrill of thanks in our own hearts that if we cannot bear such messages, we can at least have something to do in making them possible? However, a good account of our women's meeting appears elsewhere in our magazine. It was no small pleasure to hear its gifted Editor speak of her work and tell some things about it which its readers ought to know, and knowing which will add to their interest in it.

BY-THE-WAY, we have to modify somewhat our statement of a few weeks ago in regard to our large increase in subscriptions last year. Owing to an error at headquarters, one of those simple little blunders which will occur now and then with the most careful, our increase in subscriptions was given much beyond what it really was. The error was found and we will surely do some tall climbing this year in the effort truly to have a fine increase. Surely our magazine deserves it!

ONE OTHER THOUGHT given out by one of the missionaries: one can do effectual missionary work without teaching, without itinerating, without leaving the home—and this is the way she who told of it had done it herself. She had been an invalid for a long time and lamented her inefficiency until her husband, a medical missionary, asked her just to follow him, as he went about his hospital work, in prayer. He gave her his list of patients, giving the time and order of his visits. She prayed earnestly for each one, and God heard the prayers and souls found Him, the ministrations of her husband being frequently thus blessed. If we only could believe in the power of the prayer of faith! We are somewhat uneasy in regard to the troubles in Korea. Let us not forget to pray for those people and our missionaries, not once, but continually.

From Portland, Oregon

Headquarters, 454 Alder St. Meetings: Board of Directors, on first Tuesday of each month at 10 a. m.; visitors welcome. Executive Session, third Tuesday of each month at 10 a. m. Literature to be obtained from Miss Abby S. Lamberson at headquarters.

AT OUR MAY EXECUTIVE MEETING, in the absence of both president and recording secretary, who were attending the women's meetings for foreign missions held in connection with General Assembly, Mrs. Fuller, First Vice-President, presided, and Miss Lamberson performed the secretarial duties. A letter received that morning from Mrs. Goss told of the vote for the consolidation of our six Boards, which was regarded by our Board as the right step now.

THE WHOLE WORLD VISION was never so marked as now by all Christian people. We have come to the time when "All one body we" must take hold and help in the vast work of reconstructing this old world into Christian Democracy. God has opened up this work; we must organize and gird ourselves, and He will guide and strengthen us.

Two of our secretaries, Mrs. Geary and Mrs. Seeley, attended the fiftieth celebration.

of the Presbyterian Church at Salem. Willamette Valley is the center of the beginning of Christian civilization west of the Rocky Mountains, and Salem church is a worthy product of that fact.

In the women's gathering Mrs. Geary, herself a native of the Valley, described most beautifully the past of women's part in the Christian work of the church, especially along missionary lines, and Mrs. Seeley, also a native of the Willamette Valley, presented the future with its possibilities in her glowing and enthusiastic way. The event was of interest to our whole North Pacific Board.

HAVE you planned your vacation. Consider Seabeck, Wash. It is a beautiful spot on the Sound. Each morning is given to class work, and recreation occupies the afternoons. For a thorough course of study of methods of missionary education there can be no better place to go. The themes this season will be Chris-

tianity and Human Conservation, and Christian Americanization; the Inter-Church World Movement will be considered also. There will be missionary demonstrations and plays, and inspirational addresses. The recreational activities are varied and fascinating. There will be something to gratify every choice. This conference will be held July 30—August 8, 1919. You can get full information by addressing Education Movement, Sixth and University Streets, Seattle, Wash.

OUR BOARD SECRETARY OF LITERATURE says: "Let all go who can, there is something for every one, but the *one* woman who could make the greatest use of the instruction of methods of study in arranging an up-to-date program for the year would be the *chairman of the program committee*. Any society that can send but one member would do well to choose this woman."

RECEIPTS TO MAY 15, 1919

By Totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

ATHENS,	\$5.00	NORTHUMBERLAND,	\$20.00	For Regular Work,	\$4,054.22	
BELL,	30.65	PITTSBURGH,	1921.21	From Legacies,	100.00	
CAPE FEAR,	1.00	ROGERSVILLE,	14.00	For Jubilee Fund,	1,902.00	
CHILlicothe,	15.00	WASHINGTON CITY,	25.00			\$6,056.22
COLUMBUS,	10.00	WASHINGTON,	1,657.00	Total Receipts since March 15, 1919:		
ERIE,	50.00	ZANESVILLE,	10.00	For Regular Funds,	\$6,374.38	
FLORIDA,	20.00	Miscellaneous	1,390.00	From Legacies,	600.00	
LIMA,	100.50	Legacies, Int. on		For War Emergency Fund,	16.00	
MAHONING,	100.00	Investments, etc.	656.86	Jubilee Fund,	2,060.75	
MARION,	10.00			For Special Funds,	97.00	
MAUMEE,	10.00					\$9,148.13

JANET McMULLAN, *Treasurer*,
501 Witherspoon Building, Philadelphia, Pa.

The Woman's Presbyterian Board of Missions of the Northwest

<i>Colorado</i>		<i>Michigan</i>		<i>Montana</i>		<i>NEBRASKA CITY,</i>	\$14.00
GUNNISON P. S.,	\$5.25	DETROIT,	\$333.00	YELLOWSTONE,	\$106.00	OMAHA,	17.00
PUEBLO,	1.01	FLINT,	33.35	(1 Liberty Loan		<i>North Dakota</i>	
<i>Illinois</i>		GRAND RAPIDS,	50.25	Bond — Par Value		BISMARCK,	18.51
BLOOMINGTON,	115.03	KALAMAZOO,	52.50	\$50.00)		PEMBINA,	47.70
CHICAGO,	4,526.72	LAKE SUPERIOR,	50.00	<i>Nebraska</i>		GEORGE,	5.00
FREEDPORT,	25.00	(1 Liberty Loan		BOX BUTTE,	1.06	<i>Miscellaneous,</i>	140.02
PEORIA,	75.09	Bond — Par Value		HASTINGS,	10.00		
<i>Indiana</i>		\$50.00)		KEARNEY,	483.00	TOTAL,	\$6,935.70
CRAWFORDSVILLE,	8.00	LANSING,	172.75	Designated Receipts for Month:			
MUNCIE,	10.00	MONROE,	198.00	Regular Work,	\$5,946.49		
WHITEWATER,	20.00	SAGINAW,	63.00	Jubilee Fund,	989.21		
<i>Iowa</i>		<i>Minnesota</i>				TOTAL,	\$6,935.70
IOWA CITY,	234.75	ST. PAUL,	20.35				
WATERLOO,	99.45						

MRS. THOMAS E. D. BRADLEY, *Treasurer*,
Room 48, 17 N. State Street, Chicago, Ill.

Women's Board of Foreign Missions of the Presbyterian Church

BROOKLYN:		NEW YORK,	\$6,565.00	Receipts from April 16th to May 15th, 1919:		
BROOKLYN,	\$473.00	NIAGARA,	143.00	Regular,	\$8,377.04	
NASSAU,	122.00	NORTH RIVER,	147.00	Jubilee Fund,	5,465.90	
BUFFALO,	710.00	ROCHESTER,	10.00			\$13,842.94
CHAMPLAIN,	135.00	SYRACUSE,	200.00	Total Receipts since March 16th, 1919:		
HUDSON,	25.00	TRANSYLVANIA,	16.00	Regular,	\$12,064.94	
JERSEY CITY,	1,024.00	UTICA,	348.20	Jubilee Fund	5,959.40	
MORRIS AND		WESTCHESTER,	390.00	War Emergency,	1.00	
ORANGE,	1,109.60	Miscellaneous,	435.20			\$18,025.34
NEWARK,	1,585.50	Interest,	394.44	(MRS. JAMES A. WEBB, JR.), NELLIE S. WEBB, <i>Treas.</i> ,		
NEWBURYPOR, 10.00				Room 818, 156 Fifth Avenue, New York.		

The Woman's Presbyterian Board of Foreign Missions of the Southwest

ARKANSAS,	\$10.00	HIGHLAND,	\$14.00	ST. JOSEPH,	\$10.00	Miscellaneous,	\$236.00
AMARILLO,	25.00	IRON MT.	10.00	ST. LOUIS,	10.00		
BROWNWOOD,	10.00	JONESBORO,	4.00	Total for month,		\$637.50	
CARTIAGE,	10.00	KANSAS CITY,	20.00	Total for year to date,		861.45	
CHOCTAW,	70.00	MCGEE,	10.00	Jubilee Fund for month,		86.00	
DALLAS,	10.00	PECOS VALLEY,	7.00	Jubilee Fund for year to date,		121.70	
FT. SMITH,	10.00	SALT RIVER,	140.00				
FT. WORTH,	21.50	SEDALIA,	10.00				

MRS. B. F. EDWARDS, *Treasurer*.

